# Men and Missions

• LAYMEN'S MISSIONARY MOVEMENT •

COURTESY OF N. Y. CHRISTIAN ADVOCATE

## THIS MONTH—RELIGIOUS EDUCATION

May, 1919 Vol. X No. 9

## Layman's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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# The Picture on the Cover

## THE LONG, LONG TRAIL

THE impressive statue of Francis Asbury by Augustus Lukeman will be erected in Washington. It represents the Veteran Pioneer of American Methodism following the long, long trail of his itinerant ministry. Theodore Roosevelt's fine tribute to such as Francis Asbury appears on another page.


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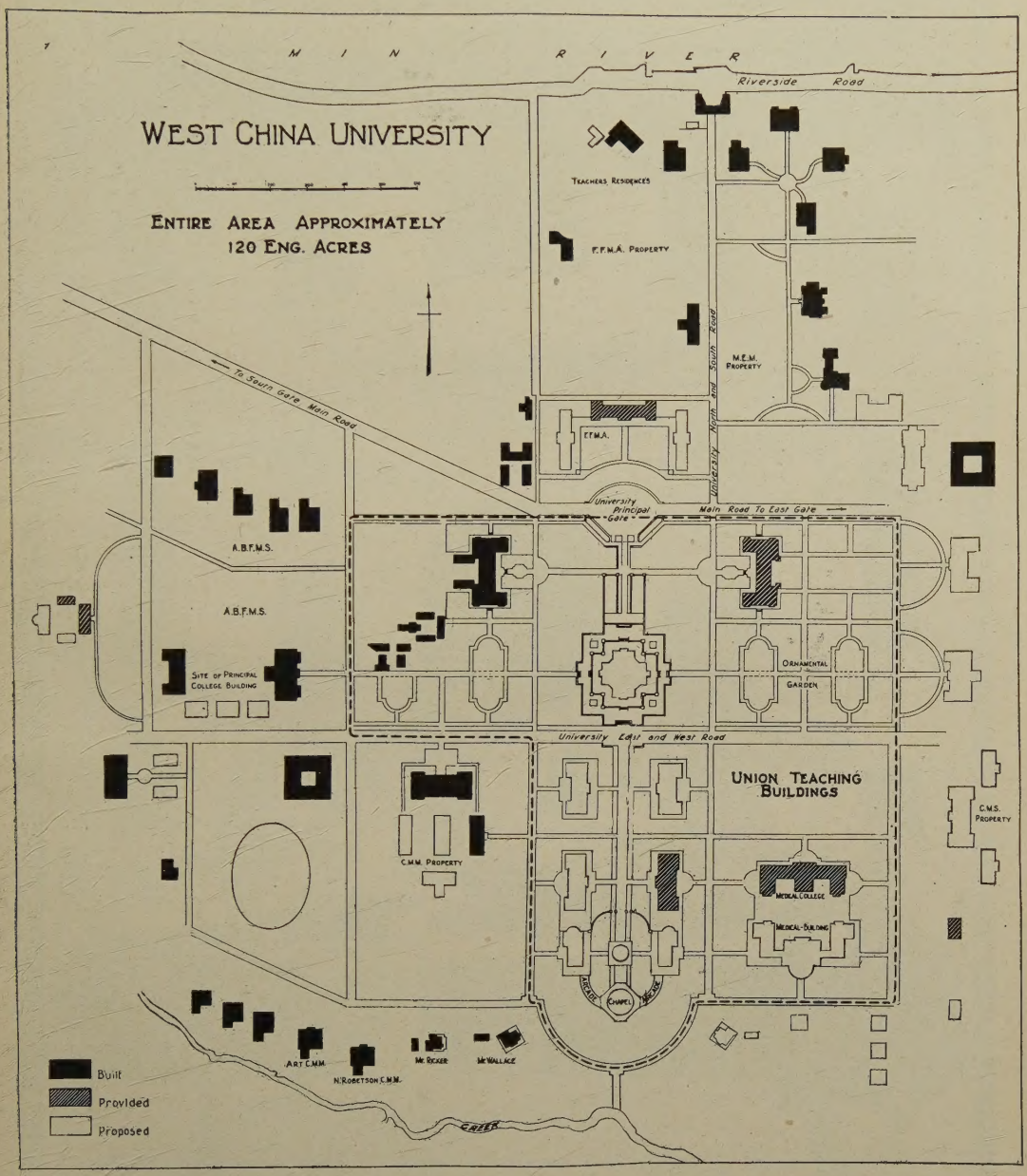


CAMPUS OF THE WEST CHINA UNION UNIVERSITY

THIS PLAN SHOWS THE SCALE ON WHICH THIS SPLENDID INSTITUTION, AT CHENGTU, IS PROJECTED, ITS PRESENT PLANT AND THE PROPOSED ADDITIONS AND ENLARGEMENTS.

WEST CHINA UNION UNIVERSITY

COMMENCEMENT EXERCISES TEN YEARS AFTER THE FOUNDING OF THE UNIVERSITY. THE MAIN ENTRANCE IS AN ADAPTATION OF A TYPICAL CHINESE ROAD ARCH.

# Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

May, 1919 Vol. X. No. 9

### Teaching or Preaching?

DR. POTEAT, an educator of experience, points out in this issue the grave problem of religious education in the reconstruction period. The war showed up the futility of a civilization founded upon scientific principles. America has eight million illiterates and at fourteen we allow our children to elect to leave school for business. Busines takes its toll even before this age is reached and its exploitation of child labor is a grave menace to the health and morals of the coming generation. Twelve million children are out of the reach of our Sunday-schools and enter into life spiritually halt and blind and maimed. These are disquieting facts which must be faced. The state refuses to teach religion or to allow it to be taught. Denominational schools are not conducive to the solidarity of our democracy. The Sunday-school does not compare with the day school in discipline or efficiency and even the Gary plan does not wholly supply what is lacking. Dr. Poteat makes the valuable suggestion that our churches must cease to be mere preaching, and must become teaching stations and provide courses in religious instruction from the kindergarten to the college grade.

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### The Bible in the Colleges

AT the recent annual Convention of the Religious Education Association in Detroit the committee on the standardization of Biblical department in colleges and universities made a report, part of which follows:

The need for Biblical study is greater than ever. The Bible contains permanent literature. The history of Israel is a part of the story of the world's progress; but the call of the Bible to the present student is deeper than either of these. It is that behind the history and the literature stand ideas which the student of history and literature must understand, and which are necessary to the successful development of our own national and personal life in America. It will be lasting loss to America and the mental and spiritual impoverishment of American life, if these Biblical principles, with some critical knowledge of the circumstances which first called them forth, are not made a part of American education. In the present emphasis on history and sociology, colleges must not allow their students to lose sight of the moral foundations upon which our Christian civilization rests. Colleges may well lay more emphasis rather than less, on the Biblical courses.

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### Religious Work in Colleges

ALL Episcopal ministers will naturally read Micou's account of how to do religious work in college towns. Every minister might read it to his profit. Until recent years work in college towns has been haphazard. Everything has usually been sacrificed to preaching, and even then competition with visiting preachers has rarely been successful. When a college preacher speaking each Sunday in a new college centre can make a very few sermons frequently repeated last him a whole year, the resident preacher "getting up" two new sermons every Sunday is already at a disadvantage. Mr. Micou in his "Church at Work in College and University" has shown the college town minister of any fold how to serve to best advantage in and out of the pulpit. The book will most probably be used in many Christian folds to good advantage: for the college is after all the makeweight of the future of intelligent religious service.

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### Precious Raw Material

WHILE we are speaking of schools in this number, we must not forget the reform school. It does not seem to improve with age. True, it does educate, but mostly downward. There is no reason why it should, except that it is run so economically that it cannot do efficient work on the most precious raw ma-

terial in the world—helpless, youthful humanity! Reform school teachers get $30 a month and no capable teacher can be got for that. A reform school teacher should be of the highest grade, mentally, morally and professionally. The work calls for the greatest gifts and might produce the greatest results, saving any extra initial costs in lives redeemed, trained to usefulness and inspired to high ideals. The failure of homes, day schools, churches and Sunday-schools puts an extra burden on the reform school, and we score only another and often a final, fatal failure by our niggardly economy in the matter of its support. Also, we neglect it as a community, leaving its administration in the hands of politicians who use it, as they use all our public institutions, as material for building up their personal political machines through patronage.

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### The National Emblem

PRESIDENT FAUNCE of Brown University very appropriately says that the national emblem of America is an eagle, not an ostrich:

"We must keep our eyes on all American citizens in every part of the globe, on American enterprise in every part of the Orient and South America, on American ideals even in Constantinople and Peking. Our national symbol is not the ostrich, that buries its head in the sand; but the eagle, that looks beyond its mountain home and soars over all the little stone walls that men may venture to build."

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### Noblesse Oblige!

PRESIDENT LOWELL in his debate with Senator Lodge on the League of Nations gave the following definition of a kind of nationalism that leans strongly to imperialism: "Some Americans, while professing a faith in the right of all peoples to independence and self-government, are really imperialists at heart. They believe in the right and manifest destiny of the United States to expand by overrunning its weaker neighbors. They appeal to a spirit of patriotism that sees no object, holds no ideas, and acknowledges no rights or duties, but the national welfare and aggrandizement. In the name of that principle Germany sinned and fell. The ideas of these American imperialists are less grandiose, but at bottom they differ little from hers. It would be a calamity if we should have helped to overcome Germany only to be conquered by her theories and her errors."

To any such we commend these words of the chiefest among men: "He that will be the greatest let him be among you as he that serveth." If America be among the greatest of nations, it is imperative that she prove it by becoming the greatest in service. Noblesse oblige!

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### Profane Paraders

ST. PATRICK'S Day in New York was desecrated by a public exhibition of disloyalty which ought to have been, but was not, rebuked and prevented. In the procession, whose chief marshal was ex-Justice John W. Goff of the state supreme court, and which was reviewed by Archbishop Hayes of New York, a banner was carried bearing the following inscription: "Damn your concessions; we want our country." This profane and disloyal banner was carried by two men wearing the uniform of the United States army and navy. These profane paraders were not Germans or Russian Bolshevists, but hyphenated Irish-Americans. "Our country," meant to them Ireland, not the United States.

We recite these facts to call the attention of our readers to the very serious menace which still faces this country: hyphenated disloyalty. Any group of citizens who speak of "our country" and do not mean the United States, should be stripped of their citizenship and, if it is possible, deported. There is much work for Americanization to be done among recent immigrants ignorant of our laws and customs. For their divided allegiance some excuse may be offered, but for men who have lived and prospered here these many years and have been granted the privilege of citizenship, but who dare yet to speak of "our country," meaning any other than the United States, there is no excuse. They are wilfully disloyal and all the more dangerous.

In comparing the educated and the uneducated hyphenates in our midst we may well lay to heart the warning of

that great American, Theodore Roosevelt: "A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired." The chief profanity of these paraders was not in the words inscribed on the banner, but in the hearts of those who wrote it and carried it. It was a profanation of their oath of allegiance to the United States.

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### "We Are Not Divided"

THE League idea has won out. The Balance of Power—not always altogether evil—is out of date. The English-speaking Union is growing apace to bind together those of closest kinship. Universal mind is solidifying the thinking of the world without sacrifice of nationality. The next step is to interpenetrate universal mind with a universal spirit of peace on earth, good will to men. That is the business of the Christian church. Differences in doctrine may persist. There can be no further differences in Christian spirit. The Interchurch World Movement stands for unity of spirit expressed in common service, each group in its own way. In this sense surely "We are not divided."

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### Religious Technique

OUR religious workers overseas have shown us how to do religious work. No denominational convictions were sacrificed. But all united in religious service. The most was made of scant equipment and scantier equipment was extemporized. Men used to praying with a book learned how to pray without one. What Dr. W. E. Doughty has called "the highest service" was lifting men higher. One case is reported of a Protestant stretching himself by the side of a dying Catholic to catch the last faint whisper of confession to relieve a soul already "half way west." Can we not have the same adaptability at home? No one need give up his special views. The only need is to become "all things to all men," in the Pauline sense, to save some. Technique is nothing but skilled adaptability. We can have it if we want it, if we learn the religious lesson of the war.

### Who Says So?

MUCH has been said and written about the need of change on the part of the church to satisfy the supposed demands of our returned soldiers and sailors. It would appear as if these young fellows were almost Christian Bolshevists in their religious radicalism and that nothing but the complete overthrow of the existing ecclesiastical order would satisfy them. This does them a great injustice. It is true that the majority has had an unforgettable contact with reality at first hand and has fallen back on religious fundamentals. If this be the case it is a good thing. But that most of these young fellows are bent on an ecclesiastical rule or ruin crusade is not at all likely. It might be better if they were. What is to be feared is, that natural reactions are far too likely to resume their sway and that the church will not be overthrown, much less invaded by ecclesiastical radicals. The returning heroes are as reticent about their deeds as about their emotions. Many may well pray to be saved from their friends and spokesmen. But these spokesmen should be answered.

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### A Questionnaire

TO these spokesmen for the returned soldiers and sailors this much might be said: It seems reasonable that the church should have the right to ask of you: What have you to offer as a result of your contact with reality? The discipline of war made you strong enough to do the impossible. May we rely on you to do the same for humanity through the church, in peace, or must we spend our time and energy in following you round with a religious provost-guard for fear you may fall into danger? You respected womanhood in France and Flanders. Is American womanhood less sacred in your eyes? You went "dry" because you could fight better so. Must you go "wet" now because there is no Hindenburg line to smash? Are you going to give America at home less efficiency than you gave her abroad? You fought for 18 months for humanity in Europe. Did you know that for a century and more the lonely vanguard of the church has been in the trenches on the

edge of no man's land of spiritual conquest without proper equipment, without adequate support, without reinforcements, with no such generous and never-failing resources that followed you to the very firing line, and no nation-wide sympathy back of their enterprise such as you had?

Gentlemen, you have much to teach the church, but you still have much to learn from her. Why not take a post-graduate course now?

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### The Real Peril

THE war has taught us what unutterable woe a semi-Christian civilization can bring to the world. From which we can begin to see, as Dr. Orchard points out, what a purely atheistic civilization may have in store for us. A realization of this fact furnishes the unanswerable argument for missions. If the East learns, as she is fast doing, only the industrial and military sides of our civilization, we may well tremble for her awakening to a sense of the power of her uncounted millions. This is the real peril—black and yellow—that confronts us today. We can meet it in only one way: with Christianity. The East must become Christianized or the world will face certain destruction.

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### Self-imposed Limits

BISHOP NICHOLS of California makes a good point when he says that "the worst thing about the thousand and one appeals for Christian money is not the poverty of the treasuries, but the poor conception of Christian stewardship." The problem is not what the treasuries need to get, but what we need to give. No Christian treasury has a limit to its needs but what we put upon it by our niggardliness. A budget should be regarded only as a suggestion, not a finality; a starting-point, not a goal!

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### Target Practice

ADMIRAL SIMS taught the American navy the supreme need and value of target practice. As a consequence, our naval gunners are unsurpassed in the science of hitting a bull's eye or a periscope. Our great religious and philanthropic drives have been but target practice in stewardship. We have all the ammunition we need but what we want most of all now is to get the range and to shoot straight. The Interchurch World Movement is putting up a mark to shoot at and every church crew is getting busy in preparation for the great contest.

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### Putting Teeth Into It.

THE Secretary of the Treasury recommends the passing of an act providing that buildings used for the sale of liquors be declared public nuisances, and giving the courts the power to close them for a year; that possession of liquor be considered evidence of intention to sell; that all liquor seized be destroyed; and that vehicles used for transporting liquor be subject to seizure, sale or destruction.

These proposals, coming from the official whose duty it is to provide revenue for the nation's requirements, indicates that the silly talk about deficits as a result of prohibition is not taken seriously at headquarters. The increased revenue needed will easily be supplied by the economic rehabilitation of those whom the liquor traffic has hitherto beggared.

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### Prohibition and Profits

RICHARD SPILLANE, a financial authority, casting up a balance sheet of the gains and losses which the nation will experience as a result of prohibition, says: "If prohibition increases the production of American workers 2 per cent, it will on our present basis more than pay all the revenue received by federal state and city governments last year from the liquor traffic—and last year's revenue was more than double the normal. If it increases production 5 per cent, it will put America far, far ahead of any nation on earth. And incidentally, it will raise the human standard higher than ever before—make for better men, better women, better children. All these are factors in prohibition from a business viewpoint."

# Mission Study in the Seminaries

By Frank K. Sanders

Director of the Board of Missionary Preparation

THE place of the theological seminary in missionary preparation was never more important than it is today. With the vastly enlarged opportunity for missionary development and the increasing momentum of the concerted attack upon the problems of each mission area, there is today, and will be in the days to come, a steadily increasing demand for well qualified, thoroughly rounded, theologically trained missionaries. While there is today a strenuous call from each field for an increase in the number of workers trained for specific service, the general missionary will ever remain the backbone of the missionary enterprise. The place of the thoroughly trained ordained missionary can in no way be filled by such a substitute. Yet the standards of missionary training suitable in the past seem likely to be raised rather than lowered in the days ahead.

### Two Hundred Schools

When we investigate the provision that is made today in the theological seminaries of North America for the thorough-going instruction which every ordained missionary should have, the results are not cheering. The Educational Directory for the current year, issued by the United States Bureau of Education, lists 189 institutions of theological training. Of these 33 are Roman Catholic or Jewish. A more properly classified list would show that there are at least 200 Protestant schools of religious teaching in North America.

### Specialized Training

These institutions may be separated into four classes:

Class A: those which offer really first-rate advantages not alone for theological undergraduates but for theological post-graduates. Such schools not only aim to make their students intelligent regarding the history and principles of mission work, but to make it possible for them to gain a more intimate knowledge of one or more of the great missionary areas. One who wishes to be introduced to the problems of the Near East can get that training at the Hartford Theological Seminary; one planning to spend his life in India can be introduced to the history and problems of India at Union Theological Seminary, New York; and one facing mission work in China can find a similar opportunity at Yale. These institutions, and others like them, do not limit themselves to one area but plan highly specialized training for a field, to meet that demand. Each institution of this sort has a thoroughly organized, broadly equipped department or school of missions, which affords exceptional opportunities to the student intending to lay a very strong foundation for mission service.

### Chairs of Missions

Class B: the theological institutions which maintain a well equipped department of missions with a professor in charge who gives his principal time and attention to the task of missionary instruction. These institutions limit themselves practically to affording the standard training which every ordained missionary ought to have, over and above a good cultural training in college. The number of such institutions is remarkably few. There are as many as 14, possibly 20. Some of these institutions, however, have "departments" chiefly on paper, the so-called "head" being mainly responsible for some other feature of the institution. Such a provision does not develop a real and living department of missions.

### Lectureships

Class C: those institutions which sincerely aim to afford some opportunity for missionary instruction but which offer merely the additional lectures of a professor already active in some other direction.

He is often the incumbent of the chair of church history. The degree of efficiency in missionary instruction in such institutions varies very greatly. Usually it is rather low. Missionary instruction is a sort of extra.

Institutions of the three preceding classes not infrequently supplement the work of the department by missionary lectureships, which make provision for the annual presentation of a series of carefully prepared lectures on some vital mission theme. Institutions in class C announce lectures on missions, but these lectures are mostly occasional and accidental. Such occasional talks are not without very great value, but they should not be dignified into lectureships. Our great missionary boards could render a very considerable service to the theological seminaries by encouraging their experienced missionaries to prepare a group of lectures, reflecting in some respect their own experiences and their opportunities for investigation, and by sending them to the theological institutions to spend at least a week and to make an impression which will be enduring.

#### Negligible

Class D: represents the large number of institutions for theological training which really pay little or no attention to the problem of missionary instruction and offer narrowly restricted curricula to their students. Few of them take much interest in the problems of the greater world.

#### Preparedness

The situation at the present time stands about as follows: In class A there are perhaps 4 to 5 institutions; in class B, 15 or 20; in Class C, about 25, thus making a total of about 50. Class D is naturally of considerable size. This survey is entirely open to revision. It has been based upon a fairly extensive knowledge of the actual facts, but not at all upon the testimony of the institutions involved. Even were the situation 50 per cent better than it seems to be, no argument or research would be needed to prove that it requires decided mending. The Centenary Movement, the New Era Movement, the Interchurch Movement, every Movement that exists today for the purpose of strengthening the missionary enterprise, should keep in mind the pressing need of strengthening the institutions which must be relied upon to furnish the adequate preparation required by the anticipated flood of candidates for missionary service. It is not necessary that there should be a large number of class A institutions. Six or seven will be as many as North America ever needs. Class B should be doubled or trebled. In many cases this can be brought about by a comparatively moderate addition to the resources of an existing institution. Its *sine qua non* is the existence of a real professor whose time is entirely given to its needs. Its aim would be, not the establishment of a department of training for missionaries, but one which would furnish the opportunities for study which are absolutely basal to missionary efficiency abroad and at home. Class C should include at least 50 of the institutions which now are in class D. The remainder for various reasons must be regarded as hopeless.

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### Illiteracy in South America

THREE out of every four people in South America can neither read nor write.

In Brazil the rate of illiteracy is 71 per cent; in Argentina, 50 per cent; in Chile, 63 per cent; Colombia, 80 per cent. The rate of illiteracy in the United States is 7.7 per cent.

Rosario, a city as large as St. Paul, has but one national high school, with 450 students.

Argentina, with the same population as Pennsylvania, has only a sixth as many pupils in her high schools.

Some of the more backward republics are endeavoring to raise their educational standard by engaging foreigners to reorganize their school systems. Bolivia recently offered a Presbyterian minister the position of head of its educational department, with full powers. Ecuador called in a Methodist preacher to help in its normal schools, and Peru is using American educators in the state schools.

Models for education everywhere are the missionary colleges, such as Mackenzie College, at Sao Paulo; the American Institute, at La Paz, and the Girls' College, at Santiago.

# Religious Education in the United States

By Edwin M. Poteat

ENGLAND has reached the limit of compulsory schooling at public expense to eighteen years, and France is proposing an even longer stretch of compulsory education. We in this country keep up our boasting about leading the procession and steadily keep our place at the tail end. We have more than a million illiterates above the age of ten, and we content ourselves with twelve and fourteen as the age limit of cumpulsory school attendance in the states which have compulsory laws, while some states still refuse to enact such laws.

This situation, once it is realized, excites grave concern. And already educational experts and the government at Washington are undertaking to arouse the country and to supply remedial legislation. The lines of progress already laid out include greatly extended courses in physical education (including hygiene and sanitation), in industrial and vocational education, the American Manufacturers Association insisting on instruction in the technique of the various trades; and, at the same time, cultural education is coming in for new emphasis, the only condition being that the social sciences shall be made central in the distinctly cultural discipline. Such a program of public education is our chief resource for growing a

### United Democracy

The common acceptance by all persons of school age of the same discipline, in the same atmosphere, with the same ideals, has its perils, of course. It may result in turning out machine-made products instead of efficient human beings; but on the other hand, an efficient democracy requires a common mind, with a high average intelligence and common social aims. But the program here sketched provides

### No Place for Religious Education

For four years the world has stood aghast at the spectacle of what a highly trained population without the restraints and guidance of religion can do. Incited by the ambition to rule the world and guided by science they have fulfilled a forecast of George Gissing in 1903 ("Rye-croft Papers," Winter section, Chap. XVIII). He foresaw "A time of vast conflicts which," he said, "will pale into insignificance the thousand wars of old, and likely as not will whelm all the laborious advances of mankind in blood-drenched chaos." One trembles to think that the United States may miss the lesson of this collapse of scientific civilization. We shall miss it unless we devise some means of putting "the forces that make for character in control of the forces that make for culture." At best our social order will be guided by enlightened self-interest alone if we leave religion out of our education program. The

### Prospect for Religious Education

is not encouraging. We are committed to the doctrine of complete separation of church and state. It follows that the state cannot teach religion. Meantime the church has not yet conceived itself as primarily or even secondarily a teaching institution. Or if, as is the case with one denomination, the church undertakes a complete system of parochial schools parallel to the state system, it is a grave question whether the church system, being diverse in atmosphere and aim, does not imperil the unity of our democracy. The Bible schools, held for an hour on Sunday, are wholly inadequate to the need; and as yet the suggestions looking to a use of public school buildings by church workers do not go far enough. In a typical New England community, sixty

per cent of the pupils in the public schools do not attend any Bible school and they would probably be unavailable for the religious instruction hour in the public school building without compulsory attendance, which is manifestly out of the question.

### How the Case Stands

1. A merely scientific civilization carries no guarantee of its own survival; it may only prove man "the most ferocious of beasts."
2. The culture and the restraint and the guidance of religion are essential to a permanent social order.
3. Our system of government provides no instruments and no channels for infusing religion into public education. Result: an amazing and humiliating ignorance of the greatest body of religious literature in existence, viz., the Bible.
4. What can be done? Something must be done and on a big scale. It will be fatal to let things take their own course, to drift. Two or three suggestions: (a) Private enterprise *with adequate endowments* may do a great deal. (b) Denominational schools may contribute a body of people trained in a religious atmosphere and instructed in the Bible to the public schools as teachers who will carry in their persons the stimulus and the inspiration of religion to all the youth in their charge. (c) The churches must reorganize their work and become schools of religion. At present, they are for the most part and with only here and there an exception, preaching stations, and their aim is the cultivation of personal piety in the members. They must become *schools,* organized to teach from the kindergarten to old age, and as such community centres gathering the whole community and all ages into its greatly elaborated plant every afternoon and evening with a curriculum of study and recreation all centered in religion. When our churches become Schools of Christianity, adequately officered and financed for the greatly enlarged and intensified ministry, we shall begin to put the salt of religion into our society, which, without it, may rot before our eyes.

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# French Foreign Missions

## By Tyler Dennett

**Overseas with the War Emergency and Reconstruction Department of the Missionary Centenary of the Methodist Episcopal Church**

"I WISH you would say to the American churches," said M. J. Bianquis, director of the Society of Evangelical Missions among non-Christian People, "that French Protestantism greatly needs the help of her American brothers in the work of evangelizing the French colonies. We are especially in need of missionaries. The old prejudices against foreigners doing religious work in French colonies is now dying out and I think American missionaries would be especially welcome."

The war has severely retarded the French foreign missionary effort. Five per cent of the foreign missionaries have been killed, practically every missionary student was mobilized, and for four years the missionary training college in Paris has been closed.

### Financial Stress

The collections for foreign missions before the war ranged from one million to twelve hundred thousand francs. This last year they were not quite seven hun-

dred thousand. Purely French contributions dropped from 622,000 francs to less than 380,000, which is about seventy centimes per capita if one reckons French Protestantism at its full numerical strength, according to the statistics. Actually there are not over one hundred thousand French Protestants in any vital relation to their churches. It is safe to say that the actual per capita giving for foreign missions has been nearly seventy-five cents, American money, per capita during the hardest year of the war. An heroic effort! Many churches in prosperous America have done less.

#### Unified Effort

The Society of Evangelical Missions is the single missionary organization for all of French Protestantism, and even numbers in its constituency many Swiss, Belgian and English French-speaking churches, as well as some of the Waldensian churches of Italy. This unity of effort in which the Lutherans, the Free churches and the British Methodists join is the more remarkable because of the fact that in other respects the little body of French Protestants has been sorely rent asunder. In one respect the Society has shown a large amount of adaptability. The native Christians in the various mission fields do not necessarily become members of a Reformed or of a Lutheran church. The polity of the mission field depends on local conditions. When missions have been taken over from the London Mission, as in Madagascar, the existing polity has been retained in the native churches.

#### Educational Work

A unique feature of the French missionary work is the training school conducted by the society and occupying a part of the Paris office building on Boulevard Arago. This school was established in 1824 when there was no theological seminary in Paris, in order to take advantage of the facilities of the universities in the training of missionaries. After the War of '71, the seminary which had been at Strassburg was moved to Paris, but it was felt that there would still be need to continue the training school and now it will certainly have a most important function. France cannot wait for her young men whose training has been interrupted by the four or five years of mobilization to come back and follow through the ordinary course of education. Educational work must be shortened. The boys who marched away are now mature men. They must get to their life tasks with as little delay as possible. Reluctantly, but very wisely, the missionary society must lower the educational requirements for the missionary candidates, give them a short but practical preparation and get them to the mission fields as soon as possible. The missionary training school offers the means which may be easily adapted to this end. Applications for admission have already been received from men not yet demobilized. The school will open again next October.

M. Bianquis suggests that the hospitality of the school can be offered to American missionaries who are willing to offer themselves for the work in French colonies. These candidates might come to Paris and spend a winter at the school, studying the French language and becoming familiar with French customs before going out to their fields of labor.

#### The Missionary Entente

This cordial invitation to American missionary candidates is but another illustration of the way in which France has been touched by the generosity and disinterested help given by the Americans during the years of the war. Everywhere there is the desire to recognize fully this aid and to make corresponding responses.

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### Marching Orders

THE Duke of Wellington heard an English curate remark fastidiously, "I do not care very much for foreign missions." Whereupon the old soldier throwing off his years, with body erect and eyes blazing, thundered out the question, "What are your orders, sir?" "My orders?" stammered the curate, "I do not think I understand." "I will repeat them for you," said the Duke, "they are 'go ye into all the world, and preach the gospel to every creature.' It makes little difference whether you care about it, but it makes all the difference whether you obey."

# Laymen in the Foreign Field

By F. L. Hawks Pott

President of St. John's University, Shanghai, China

ST. JOHN'S UNIVERSITY, Shanghai, is one of the leading Christian educational institutions in China. It was founded in 1879, and the forty years of its existence have been marked by steady growth and progress until it has reached a standard similar to that of universities and colleges in America.

In the university and preparatory departments it has a student body of 525. There are forty members on the faculties, of which twenty-five are Americans. It has courses in arts, science, medicine, political science and theology.

The faculty is composed largely of young men who, after graduation in America, volunteer to serve the Church in the educational branch of mission work by teaching at St. John's.

An arrangement has been made with the Board of Missions whereby young unmarried men may be accepted for a three year term of service. After the completion of this period, if they decide to join the staff permanently and their services are required, they are entitled to a year's furlough in the United States, to be spent in further study preparing them for the department in which they are to specialize. The passage money to and from China is paid by the board.

During the war some of our staff left us for service in the army, and it was impossible to get new men to come out to China to fill the vacancies. In July, 1919, several are returning to the United States on furlough, and in this way the strength of the foreign faculty will be much diminished. For more than two

PRESIDENT POTT AND HIS CHINESE SECRETARY AT WORK.

years there have been no new appointments.

### Specific Needs

Now that the war is over, it is hoped that the faculty may be built up again, and that St. John's will be put in a position to cope with its rapidly developing work. One man is needed immediately in each of the following departments: physics, chemistry, English literature, modern languages and political science.

We ought to secure five men if possible to begin work in September, 1919. They should be college graduates, and should have specialized on some one of these branches during their undergraduate course. It is not necessary that they should have done post-graduate work, but, of course, it is desirable.

As to the kind of men wanted, we call for those who are genuinely interested in helping to forward the aims for which St. John's exists, namely, to give a sound and useful education to some of the picked young men of China, and to bring Christian influences to bear upon their lives. Applicants should be men who actively sympathize with the Christian as well as with the academic side of our work. An opportunity is afforded to every man on the staff to take some definite part in the religious work of the college. Our ideal is that all the activities of the college shall be actuated by a Christian spirit.

St. John's lays emphasis on athletics and physical culture, and our teachers who are qualified to do so help in the development of these departments.

THE NEW LIBRARY, THE GIFT OF THE ALUMNI.

Our aim is to assign to them the work for which they are specially qualified, but owing to the smallness of our force it is generally necessary for them to take some work in other departments as well.

In addition to the above, three men are needed for work in history, English and mathematics in the preparatory department. It is desirable that they should be college graduates, but not absolutely essential. They will have a particularly good opportunity of coming in close contact with boys at an age when their characters are being formed and when they are most open to influence by their teachers.

### Influence and Opportunity

One can hardly exaggerate the greatness of the opportunity for service afforded by such an institution as St. John's. It has already trained some of the men in China who are filling important posts as ministers to foreign countries, government officials, heads of colleges, directors of industrial establishments, engineers, doctors and clergymen. The influence of its alumni is constantly increasing.

The reconstruction of the nations which follows as the outcome of the great war will have a great influence on the future of China, and that a new and

better China is in process of development. In no way can the new China be helped than by the strengthening of its Christian institutions. St. John's must depend in the future as in the past on the services of the young men who volunteer to come out and help.

Full particulars in regard to the work, term of service, salary, etc., may be obtained by writing to the Right Rev. A. S. Lloyd, D.D., president of the Board of Missions, Church Missions House, 281 Fourth Avenue, New York city.

The spirit which inspired men to sacrifice themselves for service for their country is the spirit which should lead men to offer themselves for the spread of the Kingdom of God on earth.

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Saint John's has received a gift of $10,000 from Mrs. J. F. Seaman for the erection of a permanent memorial to her husband. Mr. Seaman was an American merchant in Shanghai for over fifty years, and a close friend of Dr. Pott, the president of the university. Although not a churchman, but a member of the "Society of Friends," he was very much interested in Saint John's. It has not been decided how the money is to be used.

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# The Real Peril

## By Rev. W. E. Orchard

NO one who is conversant with the subject of foreign missions can fail to recognize that this has been the most hopeful enterprise of Christian history, has proved the universal mission of Christianity beyond all doubt, and has already laid the whole world under an obligation that is at least beginning to be realized by competent and thoughtful observers. Indeed, the missionary enterprise is the one indisputably Christian flag flying at present; it is the only answer that the church can make to a world at war. Here is our substitute for the way of war actually at work; here is the "other way" which we are being challenged to show. To go forth to uncivilized or hostile peoples with no force behind one but the love of God, and no wages asked but to share the suffering of Christ, is the real redemptive enterprise. It is beginning to dawn upon some people that Christian missions are really acting as a leaven in the Eastern world, for instance, and that whether the East shall become Christian is a matter that vitally concerns every nation and must determine the future of humanity. If the East with its swarming millions should ever learn our civilization on its industrial and military side only, while it abandons its ancient religions and ethics —both of which are happening before our eyes—the supremacy and even the safety of the West is more than threatened. We have seen what can happen to our semi-Christianized civilization; but what a purely atheistic civilization could be, we can perhaps now begin to imagine.

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The American minister at Peking and the department of state at Washington have received a protest from American residents in China against the threatened invasion of that country by breweries when the United States goes dry on next July 1. Frank B. Lenz of Nanchang demands that this country block the efforts of the brewers to demoralize the Chinese.

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The official journal of an important fraternal insurance society remarks: "A religious renaissance is dawning on a tortured world. Men are turning as never before to the unexpected religious note in their natures, searching for something that their souls irrepressibly demand."

# Missionary Education in the Church School

By Miles B. Fisher

STRICTLY speaking we may not talk of missionary education, but of missionary training, nor even of religious education, but of religious training. Missionary training is tributary to religious training as this is tributary to education.

Nothing may properly have place in the Sunday-school which is not educative. It is not a place to raise money nor to boost things, unless the money is so raised and the interests so advanced as to be educational.

Among the purposes of the Church school three stand out so important as to be almost the sum of them all: culture of worship, of intelligence, and of a well directed will. For these the materials of missions are just to the point.

### Worship

1. Worship lives in the range of the emotions. Stories of heroic, transparent souls are food for such emotions, as are the accounts of those who through Christianity have been rescued from superstition, fear, ignorance and misery. Well chosen stories of this sort are very useful in the worship period of the school to be followed by the prayer which should voice the newly aroused desires of the school.

### Intelligence

2. True stories from the mission field of conversions, of transformations of life are evidence that the ancient call of God is still heard, the ancient obedience to him, his leading, his empowering, his redemptive power are still most demonstrable. Such demonstrations of God's operations are answer to the heresy that God was abroad in Bible times beyond anything either known or to be expected today. The mighty movement of redemptive forces through consecrated, gifted, courageous missionaries is of high religious value. The stories from the mission field bridge the chasm that unfortunately threatens to open between these needy days and the ancient days when God cared, and drew near, and helped men.

Missionary material should be built into our lessons freely, not as missionary but as human material. The word "missionary" is but a word for convenience and connotes no essential difference in personal values or processes. Missionary facts are but human facts, and the use of such material should be as constant and easy as of Bible material. The inculcation of the missionary spirit is the inculcation of the acme of the Christian spirit, viz., of unselfish service to the less favored.

### The Will

3. For training the will, for furnishing motive and concrete occasion for service, the missionary appeal and objects are strong. Not a country, not an age, not a situation on mission fields but makes its plea and opportunity for prompt help. Missionary material is unique for teaching, in that with its motive it affords a present, ready practical object and avenue of service.

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Of 7,852 men listed as the leading men of the United States, 5,768 went through college; 1,245 went through high school, but not through college; 808 went through elementary school, but not throug high school; 31 had no schooling.

It took five and a half years to consummate the Peace of Westphalia after the Thirty Years' War and a year and a half for the United States to make peace with the mother country after the Revolutionary War had been fought through.

# The Forum—Its Educational Features

By Rev. Percy Stickney Grant

Rector, Church of the Ascension, New York

THE church's friendliness through the forum to all sorts and conditions of men—that is, in terms of mental attitude, religion, politics and business, has a very illuminating emotional effect upon forum audiences. It represents in the long run a friendliness from sources where they had not been expected to which attaches very widely to each other, if not in unity of opinion, yet in regard.

I have seen the emotional effect of this new human friendliness and justice of mental contact as strong and vivid as that which results from what is called conversion in revival meetings.

2. We are coming to learn that religion is not a special creation, but may be called the freer or complete synthesis of a knowledge in all departments of life—science, economics, politics, art. The forum by giving expression to experience and opinion from all sides of life naturally produces a view of religion which is comprehensive and firmly established.

3. As the religious experience after all is based upon some personal and social confidence in the laws of individual growth and national growth, whatever educates one in these two directions is highly in the interest of the most fundamental conception of religion.

4. Concretely: in the 12 years that the Public Forum (Inc.) of the Church of the Ascension has been in operation the most remarkable cases have appeared, especially among extreme radicals, not only of personal education and developed power, but of more amenability to inclusive views of the community and what might be called in general terms, Americanism.

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# America's Debt to Methodism

## From An Address by Theodore Roosevelt in 1908

METHODISM in America entered on its period of rapid growth just about the time of Washington's first presidency. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent. Methodism spread even among the old communities and the long-settled districts of the Atlantic tide-water; but its phenomenal growth was from these regions westward. The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul.

# What Are Children For?

By Professor George A. Coe

Union Seminary, New York.

THE underlying reason why both ministers and laymen hold the religious up-bringing of children so cheap, and therefore lack interest in the technical requirements of a reasoned system of church schools, is this: During the period when the motive of individualistic salvation in another world was decaying, we did not promptly develop such an outlook upon others, upon the community, upon the world, as could produce a sufficient motive, a sufficient sense of responsibility, for doing our work even within our own household and our own religious fellowships. The saying that nothing is more vitalizing to the home church than intelligent devotion to foreign missions represents one aspect of a basal, universal, and unescapable law of spiritual growth. We shall not be sufficiently, or practically, not to say sacrificially, interested in our own children until we have some vision of their possible relation to a reorganized society. We are sluggish with respect to their religious life because we have not considered, from the standpoint of the spirit of Jesus, what children are for. From this standpoint, the significance of a child lies in his possible place in and contribution to a more Christlike society.

Because our vision has lacked clearness at this point, the present critical moment in the world's history finds us unprepared to do the work of Christ in world politics. For there is no large mass of church members who can be relied upon to deal intelligently, and from the Christian standpoint, with even the everyday facts upon which the future peace of the world depends. Do not say that the problem of world peace is an esoteric matter which none but politicians and financiers can understand. Peace and war depend upon the simplest, most rudimentary and everyday processes in the moral life of the community. Between the economic causes of poverty, sickness, and stunted lives in this city and war-provoking economic contests among the nations—between this local problem of good will and the wider problem of organizing good will between peoples, there is unbroken continuity. Anybody who can grasp the causes and the consequences of child labor can grasp also the primary conditions of permanent world peace.

The motive for reorganizing religious education is the same as the motive for reorganizing society. A church that is unawakened to the need of economic justice, a church made up of laymen and ministers who are content to enjoy the fruits of special privilege, will neglect religious education, but it will sharpen a sword that will pierce its own children.—[From an address to the Cleveland Federation of Churches.]

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The most reliable statistics indicate that there are at least twelve million, or thirty per cent of children of school age in our country who are not enrolled in any Sunday-school. This is not surprising when we consider that less than forty per cent of the people of America are professed Christians.

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The aggregate of church members in the United States now reaches 41,565,908, distributed as follows: Roman Catholic, 3 bodies, 14,927,466; Methodist, 15 bodies, 7,579,311; Baptist, 14 bodies, 7,213,922; Lutheran, 16 bodies, 2,443,812; Presbyterian, 10 bodies, 2,259,358; Disciples of Christ, 2 bodies, 1,511,160; Protestant Episcopal, 2 bodies, 1,072,321; Congregational, 815,396; Reformed, 4 bodies, 519,962; United Brethren, 2 bodies, 367,996; Evangelical, 2 bodies, 209,697; Evangelical Synod, 260,045; Eastern Orthodox churches, 472,794.

# The New Emphasis In Giving

By Right Rev. William Ford Nichols
Bishop of California

WHAT does stewardship mean? It is signally and unequivocally to put us right as a people before God in our stewardship of wage and income and any property possession we may have. It is nothing more nor less than a striving to fulfil in our lives what we profess with our lips: *"All things come of Thee, O Lord, and of Thine own have we given Thee."*

A declaration will be asked, in the canvass, of a wish and intention to self-assess what comes to us in wage or income by a percentage which will make good that stewardship before God and man. To take a pencil and a sheet of paper and calculate what we expect to have as a year's wage or income and then to settle upon a definite percentage of that as our stewardship return to God for good objects is a far simpler process than to fill out one of the income tax blanks.

The distinct underlying note will be not what any Church or philanthropic object may need to get, but what in our true sense of stewardship we need to give. It is no new way of putting an appeal for depleted treasuries, no new sleight of hand on the pocket. It is simply an old, if a submerged way, of appealing for a depleted personal religion.

The worst thing about the thousand and one appeals for Christian money is not the poverty of the treasuries, but the poor conception of Christian stewardship. That made conscientious and cogent, Christian economics would congest the treasuries. The income tax of a government would not be more binding nor more affluent in result than the stewardship return of a Churchman sensitive to his trust.—[From the Bishop's Convention address in which he urged the claims of stewardship.]

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# A School of Builders

## An Experiment in Applied Christianity

NEXT October, in the neighborhood of Katonah, about forty miles north of New York, there will be established a school upon a somewhat novel plan. It actually proposes to train boys and young men to put the principles of Christianity into practice as a preparation for life service.

The school will be financed for its first four years from a central fund maintained by voluntary subscriptions. Modest salaries will be paid and teachers and pupils will take care of the school property.

The school will aim to give expert guidance in self-education by a large amount of individual instruction and by introducing students to the best thought of the past and present. Besides these curriculum studies, the school will aim to teach by experience gained from cooperative living. Thus it should be a concrete demonstration of the practicability of Christian theory socially applied.

The general control of school policy and finances will be in the hands of the school meeting. Every one living in the school

will have one vote, scholars and helpers included. Financial contributions will carry no voting power whatever; thus the investment of work, of personality, of life, and not the investment of property, will determine the school's affairs.

The school meeting will elect the various department heads and committees who will have, during their tenure of office, complete power in the management of work delegated to them. They will, however, be subject to questions at school meetings and to recall by community vote. The most hopeful devices for securing democracy in society will be tried out, and a training will be given in democratic idealism and practice far superior to that which can be gained from books alone.

The school discipline to the farthest practicable extent will be secured by democratic self-government, by the processes of reason and love, and not by the application of external compulsion, either physical or intellectual.

The school will not be a retreat from the world, but a purposive focus upon it. Its aim will be to develop workers who will help transform the social order into the commonwealth of God, and who will not use the method of violence but the method of useful service. The school will wish to be useful to its neighborhood. The members will contribute whatever service they can to the people, churches and institutions near by. Also each member of the faculty will be expected to spend a portion of the year away from the school, doing work that will keep him in touch with current life and opinion.

The curriculum will comprise the following subjects: English, including writing and speaking; social science, including history, economics, civics and current events; natural science, such as introductions to astronomy, geology and biology; mathematics; modern languages; religion and ethics.

This school is under the auspices of the Fellowship of Reconciliation—a group of persons who, individually and collectively, seek more uncompromising practice of the principles of Christ in personal and social action, believing that in him will be found the satisfying solution of all the problems of our complex life.

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# Democracy Through Religion

By A. Duncan Yocum

**University of Pennsylvania**

AS part of the larger study of existing factors in American life and education which tend to a truer and completer democracy, it is necessary to determine the extent to which religion, together with each other great social institution, is contributing and can be made to contribute: First, from the standpoint of the qualification of individualism or personal liberty, fundamental to democracy; second, from that of the effect of the great war upon the contributions of religion to democracy so qualified; and third, from that of what democracy has the right to demand of religion, rather than the traditional demands of religion upon democracy. If democracy is not aggressively developing and moving forward in every phase of social life, it will be weakly on the defensive. At least the following six qualifications of individual rights must be taught through the school and become a conscious aim of the church as well as of every other truly democratic social institution: *limitation* of individual rights; *compensation* for rights through service; a *leveling up* as the only means to permanent equality; *self-achievement* of rights and opportunities; equality through *highest individual effort,* and in addition to these, the common *compulsion of all essential democracies not individually self-achieved.*

### Selective Service

Under the following headings I submit these definite questions with a view to determine current attitudes and tendencies in religious leadership under the stress of reconstruction:

In a democracy even religious liberty has its *limits;* there is no limit to the right of the church to seek political remedy for human inequalities and wrongs; does religious liberty give the individual the right not to be religious at all?

The service which the church owes to democracy in *compensation* for religious liberty: the emphasis of every democratic element in morality and religion; importance of continuing and strengthening the three-fold emphasis which the war has placed upon service—the accustoming of the various denominations to a fuller cooperation in social service, a more general individual participation in it, and at least the vague consciousness on the part of all serving in the great war, that service for others has a fundamental religious significance. Has participation in various forms of war service been general enough for the churches to insist upon some selected form of social service on the part of each individual as a condition to continuance in church membership?

### Effective Membership

All social activities of the church should be democratic; church membership should raise every individual to a *higher social level;* the church should become a positive factor in elevating the standards of common amusements, and should further *a leveling up* in common tastes and appreciations.

Will fitness for service prove an effective incentive to *self achievement* and equality through *highest effort;* may not the three-fold emphasis given by the war to service be so utilized as to bring about a growing individual consciousness of personal abilities and limitations and a strong stimulus to develop one's highest efficiencies and to remove all that stands in the way of the service for which one would otherwise be fit?

### A Compulsory Minimum

Wherever self-achievement fails, the minimum of religion essential to democracy should be *compelled.* Protestantism compels nothing. Have not those of us that are Protestants assumed a peculiar responsibility to the state for the maintenance of religion when we insist that the state shall no longer compel it? Will the minimum of religious compulsion essential to democracy be reached if the church, in addition to its appeal for the self-achievement of all religious good, compels of every member participation in a selected form of social service and such attendance upon church or various forms of meetings as is necessary to ensure efficiency in the service; demands and exacts financial support of every member to an amount for which he is assessed by a duly elected committee in proportion to his ability to pay; and insist both upon the regular attendance of the children of all members upon some adequate form of sectarian religious instruction and their skilled and well-organized training in all public schools in the morality and religion fundamental to all creeds, with special emphasis of the bearing of morality and religion upon democracy?

Religious training, in place of being merely informational and catechetical, must come to include everything which can control experience. Has not the time come when public opinion can be led by a united church to make some form of effective religious instruction, including training in a selected creed, compulsory for all children in the state?

### A Quid Pro Quo

The replies to the questionnaire will be analyzed and summarized with a view to determine whether religion has been modified by the war, to what extent the church recognizes the fact that personal and institutional religious liberties must be limited by what is necessary to the common welfare, and what practical forms of compensating service it is willing to perform for democracy in return for religious liberty. One thing is sure—the education both of church and of school must either be prophetic and anticipatory, or become subject to the whims and the compulsions of current events which it will fail to shape and to control.

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The S. P. C. income for 1918 was the largest in its history, reaching $1,310,000, being $10,000 larger than the total of 1917.

# The Return of the Bible

## Renewed Attention to Its Study in Colleges

VISCOUNT BRYCE said in an address at London university: "It is with great regret that one sees in these days that the knowledge of the Bible seems declining in all classes. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of the knowledge of the Bible and of all the Bible means would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible. It is a sin for which those responsible for the absence of the Bible from our schools and homes need to repent."

### Columbia University to Promote It

Columbia University is to make the Bible an examination unit for entrance to college. In this it stands pioneer among the great universities of the country. An examination will be given on the epic narratives in the Old Testament, the chief characters and incidents, the memorizing of the more notable passages of Biblical prose and poetry, Hebrew history from the Egyptian period to the destruction of the Jewish Commonwealth in 70 A. D. and the development of the life and institutions of the Hebrew people, the early Christian biography and books of Paul, the parables and life of Jesus, how the Bible and its different books came to be and how they have been transmitted to the present generation.

### In South America

Special decree by the government of the University of Montevideo, Uruguay, to its students, orders that the Bible take its place in the programme of studies. This is perhaps the leading university of South America. The director of *El Mundo Argentino* of Buenos Ayres, Señor Vigil, whose review has a circulation of 100,000 weekly, frequently urges the public to buy Gospels or New Testaments at the depository of the American Bible Society. Some eight hundred orders have been one result of this free advertising during the year past.

### At the University of Toronto

A specially interesting and comprehensive programme of Bible study has been organized by the men and women students of the University of Toronto this year. It is an outgrowth of the Bible study course at the summer conferences, in which Dr. H. B. Sharman's new book, "Jesus in the Records," was used, the author being present in person at two of the gatherings. He is at the university this year and arrangements have been made for him to take twenty-five or thirty classes each week, including three normal groups for those who are leading circles or are preparing to do so. Besides these there will be ten or twenty other groups taking this course with senior students or others as leaders. The inauguration of the undertaking received a check from the fact that the epidemic necessitated the closing of the university for a time, but before this occurred a systematic canvass had been made in most of the faculties, in some of which seventy-five per cent. of the students enrolled. The lecture system is not to be followed in these groups, the meetings of which are to be characterized by absolutely free discussion. It is believed that great results are to be attained in the year's Bible study programme.

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The most recent vernacular version of the New Testament is edited by Charles Foster Kent, published by Scribner, and reviewed on the next page.

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The Inter-church Committee for Christian Relief in France and Belgium announces that after a survey of the devastated regions it was found that it would require at least $3,000,000 to give the French Protestant congregations a new start.

# The Heart of the Gospel

## The New Testament in the Vernacular

IT is now thirty-eight years since the New Testament was officially revised. Since then there have been several tentative editions in the vernacular, notably "The Twentieth Century New Testament," first published in 1898-1901, a very successful rendering of the entire version.

The most recent version is that translated and arranged by Charles Foster Kent (Charles Scribner's Sons), with the collaboration of Charles Cutler Torrey, Henry A. Sherman, Frederick Harris and Ethel Cutler. It bears the title of "The Shorter Bible: The New Testament."

This version is not only in the vernacular but is an attempt to arrange in logical and chronological order the synoptic narratives of the life of Jesus, omitting all repetitions of the same events and giving only those parts of the narrative which are of vital interest and practical value. Then follows an epitome of his teachings.

The Acts of the Apostles is treated in the same manner and presents the story of the foundation of the Christian church, chiefly through the missionary labors of St. Paul. Then follow extracts from his doctrinal writings, and from the later messages of St. Peter and St. James. The Johannine Gospel marks the close of the inspired volume and forms a sort of exposition of the whole doctrine of the Incarnation, revealing Jesus as teacher and saviour.

The arrangement of the volume is unique and admirable. The separation of the biographical details of the life of Jesus from his social, religious and economic teachings brings both into greater prominence and makes the latter particularly clear and impressive.

Dr. Richard G. Moulton's monumental "Modern Reader's Bible" will always remain a model of chronological arrangement and typographical perfection. The "Twentieth Century New Testament" excels in the use of a dignified vernacular style. Dr. Kent's version combines the best features of both with the additional advantage of brevity.

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The Springfield *Republican* reports the following interesting bit of news as illustrating the accuracy of the Bible:

" 'Daubed it with slime and with pitch. Gen. vi, 14.' This verse is said to have given the Standard Oil Company the idea that oil was to found in Egypt. This is reported to be the assertion of Charles Whitshott, geologist and oil and gas expert for the Standard Oil Company. The verse tells of the use of pitch in making the craft in which the babe Moses was set adrift. Alphant, of the Standard, reasoned that where there was pitch there was oil. I was sent to investigate and three wells are now in operation with more being developed as the result."

The American Sunday-school Union offers a prize of $1000 for the best book manuscript on the subject "Christianity and Modern Industry: How to Apply Christian Principles to the Relations of Employer, Employee and Consumer." This work should deal with actual achievements as well as with principles and methods. The Union also offers two other prizes, one of $600 and one of $400, for the best *two* manuscripts on "Everyday Heroism: The Challenge to the Heroic Presented by the Common Tasks of Life." Details of these prize offers from the American Sunday-school Union, 1816 Chestnut Street, Philadelphia, Pennsylvania.

# A University on the Roof of the World

## The Farthest Advance in Christian Solidarity

By Joseph Beech

President West China Union University, Chengtu, China

YESTERDAY it was "church creed," but to-day and to-morrow it will be "church program," and it has remained for the mission field to demonstrate both the need for it and the manner of approach toward it. Faced by a world in need and misery, and with forces entirely inadequate to change those conditions and those forces weakened by division and lack of definite method, the Church on the mission field has been led to visualize its program and to unite its forces to work it. The missionaries have seen that they must work together to save and prepare those saved to work together. The easiest and at once the most effective method of co-operative action has been Christian education, and there is no field in the world where the experiment has been more successful than in West China.

### The "Roof of the World"

By West China we mean the provinces of Kweichow, Yunnan, and Szechuan, together holding about one hundred millions of people. The union work has been confined mostly to the Province of Szechuan, a state the size of Texas, less the Panhandle, and sustaining a population as large as the entire United States west of Ohio. Here in the early days of mission work, an Advisory board was formed to consider how the missions could divide their territory, prevent overlapping and assist one another. From that weak attempt at co-operation there has grown a systematic effort toward Christian solidarity which to-day finds expression in the following organizations: The Advisory Council of Native Churches, the Advisory Board of Missionary Societies, the Province Wide Evangelistic Commission, the Educational Union, and the West China Union University.

STUDENTS AT DRILL ON CAMPUS.

A PIONEER HIGHWAY IN WEST CHINA.

### Educational Solidarity

In the University and Educational Union the most striking results of union are manifest. All the missions doing educational work in West China are linked together in this Educational Union. Twenty-two thousand students are now working together in a closer correlated and properly coordinated system of education, from the kindergarten up to the senior courses of the university. Fifteen thousand of these depend upon the Educational Union for their courses of study,

THE FIRST BUILDING.

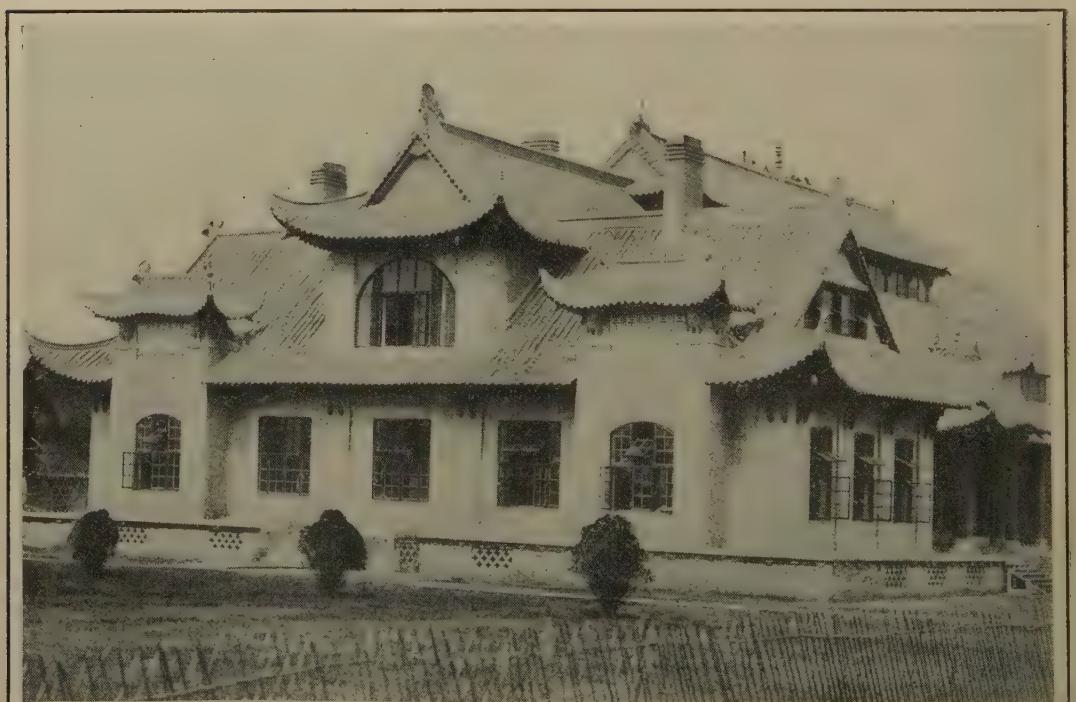
their examinations, their training of teachers and the grading of them; in fact, these fifteen thousand are linked together as intimately as though they were one great family preparing for Christian service, which, in fact, they are. The system is directed from the university through the Secretary of Education jointly supported by the mission bodies which sustain the university.

### The Church in Action

The West China Union University is the whole Church in action. It is not a spire pointing heavenward, but an arm reaching out to the people and lifting them up to a vision of a better life and equipping for better service. It is prophetic of the church of the future, for it is both international and interdenominational. Great Britain, Canada and the United States are here linked together. Denominations, representing the very antipodes of church doctrine and polity, are here entwined together like the strands of a great rope to lift China Godward. Five great denominations are at work: the American Baptists, the Methodist Episcopal, Canadian Methodists, the Friends of Great Britain and Ireland, and latterly the Church Missionary Society of the Church of England.

### Underwriting the Future

For ten years they have pulled together without friction, not ignoring their differences, but forgetting to emphasize them. It is the program and not the creed that thy see, the one tending to unite, while the other tends to divide. The plan is to make China save itself by the creation of a new psychology, by the creation of new ideals of social and political life, by the creation of a new and elevating religion



ADMINISTRATION BUILDING, THE LATEST ADDITION.

and by the creation of men qualified to express these. It seeks to heal, not by erecting hospitals and going out as a traveling physician, but by training the young men of China to heal China's diseases and eradicate their causes. It seeks to enlighten the youth of China, not by being their teachers, but by preparing the men and the women of China to teach the children that are to be the men of to-morrow. It does not feel called to preach so urgently as it feels called to prepare men who are called to preach. It does not seek high places in business or in political life, but it does seek to prepare the men who shall and are determining the destinies of China in these fields. It is not planning to mobilize, after the fashion of science, the wealth of Szechuan, but it is preparing the youth of China to bring China in line with the great scientific developments of the word, thus lifting the whole standard of life in China.

It is significant that ten years of union Christian effort has succeeded in accomplishing more than the scattered efforts of all the missions put together in the previous history of missions in West China. Not only have they organized departments to fit men for these walks in life, but they have brought together a great community of interests. Instead of a little mission plot, there is a great campus of 120 acres; instead of the usual mission school there is projected 64 residences and buildings upon this plot, thirty of them already erected and money in hand for three more, one-half the task finished in a decade. The money for this development has not come entirely from the mission boards, but from persons captivated by the program. Fully $400,000 have been spent in the decade. And by pooling our efforts we have brought together a staff of twenty-one foreign professors, with an entire University staff of twenty-five missionary families and an equal number of Chinese, and a student body in all the classes reaching beyond the seven hundred mark. Fifty per cent. of these students in the lower classes are non-believers; in the senior classes one hundred per cent. are Christian. Sixty-five per cent. of all our students are engaged in some form of Christian or social service and nearly all of those who have graduated or left the university have left it to serve the missions in the redemption of their country.

To-day the Christian redemption of a great nation in West China is largely dependent on an institution, which the united labors of mission forces have made possible. The vision of a great task has been the unifying force, and the unification of mission forces has called for a program and created an agency to work it. With the vision of need drawing us together and a program binding us together, we are pioneers of the New Church that the world is waiting for to do the world's work in Christian reconstruction in every land.

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### Italy's Need of Schools

MAJOR F. H. LaGUARDIA, member of Congress from the Fourteenth District, New York, has recently been in the land of his forefathers with the United States Aviation Squadron. When asked in what way American Methodists could be of the greatest service to their Italian brethren, he said:

"The greatest contribution American Methodism could make to the cause of reconstruction in Italy would be a large number of portable school houses ready to be set up all over the kingdom. These buildings could serve not only as schools, but also as community centers. From them material aid could be distributed in the devastated regions. Many parts of Italy have been stripped of everything portable and everything edible."

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### Reconstruction

American chemists, inspired by their magnificent record in the war, have planned to turn their skill from destructive forces to combat the ills of mankind, and have outlined an American National Institute of Drug Research, with a $10,000,000 foundation to enable research workers to discover solutions for life's problems. The new knowledge gained concerning the effect of chemicals upon the human system through the activities of the United States Chemical Warfare Service, was so great that special investigations are to be started to ascertain what can be done in making this knowledge of combining benefit to mankind.

# The Church and Democracy

By Professor Allan Hoben
University of Chicago

IT is because the church cherishes a dream of mutuality greater than that limited to the like minded, the socially select, the "laboring" class, the employers, the employed, the native born, the foreign born, and whatnot that she is now undertaking to offer the opportunity for education in social justice rather than essaying the role of protagonist in detail. This is the meaning of the Forum Movement.

However, it is quite possible that if all religious bodies would unite in founding and supporting a high-grade commission of recognized experts to investigate and to report their findings in industrial disputes, there would be forthcoming data of great value to society and sufficiently reliable for pulpit and educational use. At any rate the church's attempt in this important field must be surely and thoroughly reliable else she will go the way of the public press which by systemized falsehood has forfeited public confidence and in many cases has reached the place where its united opposition is coveted by those who desire the people's confidence and franchise. During the past few years it has happened in certain cities that the concerted opposition of the press has given the candidate so opposed an eager majority support by the people.

### Life Service

It remains to say a word on the democratic value of the church program. Does it lay a compelling responsibility upon its strongest members to enter public life? Does it fill youth with such ambition? Does it train its group for full and alert citizenship and for defense of the common rights at whatever hazard? Is it explicitly related to community health, wealth-making processes, sociability, education, aesthetics and public justice? How about the criminal and the anti-social? Does the church care for them and are her representatives found in court and jail and in close cooperation with probationary and reform efforts? There would be an immense enrichment and elevation of church life if all of these contacts were vital and the life of the community were tugging upon the heart power of the religious group. Finally, the church which serves democracy, which is vocal for the ideal interests of the nation and the world and validates its great message by devotion to the immediate community—this church could not flee from the hard spots of city life. Let any area begin to go down toward slumdom carrying precious life with it and behold! there would be a great rallying of forces to reach and save the endangered area.

### At the Heart of Things

Such an effort would involve much more of comity among religious bodies and, if thoroughgoing, would lead the group identified with the submerged and struggling class far beyond salvage, ambulance and relief measures. For to follow long on the trail of immediate mercy is to enter surely the miasmal bog where poverty, ignorance, vice, disease and crime germinate. Here in most direct fashion the church can see whether real estate methods, conditions of employment, educational facilities, amusements and government itself are designed and operated for life, for equality of opportunity, or for sinister and anti-social ends. Without knowledge of this costly, vital kind the sincerity and power of the church in advocating social justice cannot be well established. Her surveys and reports which are preliminary to any enlightened action are often good, but action commensurate with the mess we have made of city life, and on every phase of the problem, and in residence with those who pay the toll of greed and misgovernment,—that is the grim challenge to the church.

### Municipal Misgovernment

Those who have attempted service in such parts of our cities have found a most baffling alliance between bad government

and all forms of exploitation. They have found why American cities were finishing schools for Bolshevist leadership; and they have learned that without more integrity and ability in American municipal government local democracy will remain a good deal of a joke,—and a joke very costly to the people. But for some reason or other the churches are not civic minded nor do they have any adequate conception of the vast significance for life and character that the very community itself as a sort of all-parent possesses. If the church were more effective for civic righteousness she could outflank many of society's most dreaded enemies and prevent much sin, suffering and disaster.

There is no reason why the cooperating religious groups, Jewish, Roman Catholic and Protestant, might not formulate a set of non-partisan civic ideals for the improvement of our miserable municipal government. They might also invite the contending candidates to joint discussion of their respective reasons for seeking office. Operating as separate churches this could hardly be done, but as a collective effort for good government it would have a salutary effect. The reputable politician with the city's welfare at heart and a real cause to present would welcome the opportunity to speak to so large a constituency and all contestants would in the presence of one another and in such a hearing tend to drop the petty and scurrilous methods which now characterize municipal campaigns.

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# Three Programmes

### The Methodist Program

INCLUDED in the Methodist Centenary plans for the development of the work along adequate lines, to care for the parish which Methodism already possesses, are the following:

**Foreign**

1174 village churches and chapels
164 missionary residences
657 native workers' houses
647 village schools
25 high schools and colleges
1055 teachers' houses
45 hospitals
11 medical workers' homes
486 missionaries
1997 native pastors
2802 teachers
59 doctors
32 nurses
166 native helpers

**Home**

3564 pastors in mission territories
250 language pastors
1239 other workers
2506 new church buildings
1035 remodeled
1188 parsonages
43 special

### The Presbyterian Program

SUPPORT immediately is required for one hundred and sixty-one men now on the field as follows:

| | |
|---|---|
| 7 in Africa | 10 in Japan |
| 6 in Brazil | 9 in Mexico |
| 5 in Chile | 4 in Persia |
| 43 in China | 9 in Philippines |
| 8 in Chosen (Korea) | 16 in Siam |
| 6 in Colombia | 7 in Syria |
| 30 in India | 1 in Venezuela |

These 161 men are engaged in evangelistic, educational and medical work and in social uplift.

Cost—$1,250 annually to provide salary and other items of maintenance.

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### The Baptist Program

THE following list illustrates the magnitude of the Baptist world enterprizes on its foreign field:

726 foreign missionaries
6,872 native assistants
1,745 self-supporting (60 per cent)
9,770 baptisms in 1917
2,696 schools of all grades
72 hospitals and dispensaries
99,910 patients treated in 1917
186,388 church members
89,661 pupils in Sunday-schools.

# Whither?

## Argentina's Need of Christian Education

### By Tolbert F. Reavis, Buenos Aires

WHEN the Student Volunteer Convention was in session in Nashville, a cable was received from Japan which read, "Japan leading the Orient—but whither?" Educationally speaking, we might apply that same expression to Argentina. She leads, but whither? Argentina has over 6,500 schools, 17,000 teachers, and pupils in the schools amounting to 872,000 out of a student population of a million and a half. The university has an attendance of some 5,000, mostly young men. The budget in 1915 from the national board of appropriation amounted to 45 million *pesos* ($16,950,000). Four million *pesos* went to the great university. I am not reciting these facts to boast but to call attention to the real situation. There are curious contradictions in Argentina. There are over 668,000 school children out of the school population of a million and a half who do not attend school. Over one-third is not in school. The material civilization of which we hear so much is now on trial in Argentina; and many are finding that there is something yet wanting. One of the great men of Argentina has found out that the growth of population in the last twenty-seven years has been threefold, while the growth in crime has been sevenfold. Out of 15,000 criminals, one-third is below the age of twenty years. This same author draws a telling picture of the life of children in the city of Buenos Aires. According to him the majority of the wrong conditions should be laid at the door of imperfect education.

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# Protestants in Italy

### By Elmer T. Clark

AN observation made to me by one of the leading Protestant clergymen of Rome was interesting. I had remarked that our American churches were doing missionary work among the Italians coming to our shores, but that I had seen small results.

"Do not become discouraged," he said, "for you are building better than you know. Every Italian returning to his native land from America is a Protestant, converted through a touch with your atmosphere and institutions. When we go into a new community, we first inquire for some man who has been to America. With scarcely an exception we are able to establish a Sunday school and church in his home. These men are the pillars of Protestantism all over Italy. The best missionary work we could do would be to send the people to America and then bring them back again. You will not be likely to establish any close connections between Italians and your American churches. But keep up your work. When they return they are no longer Catholics."

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In Mexico 50,000 Mexican men and women signed a petition to President Venustiano Carranzo asking him to forbid breweries and distilleries from entering the country and pointing out the phenomenal success of four years of prohibition in the state of Sonora.

# Missionary Education

## March Meetings

IN the closing days of March the Laymen's Missionary Movement campaign in the East was concluded by the following events:

The Convention at Yonkers, N. Y., March 23rd, 24th and 25th, was conducted by the newly formed Federation of Churches in that city.

There were crowded houses in the two mass meetings, for men and for women, Sunday afternoon, at the First Reformed church. In addition to taking morning and evening services on Sunday, Dr. Zwemer spoke twice and Dr. Poteat six times.

Dr. Wm. Edgar Geil, Doylestown, Pa., Dr. Edward A. Steiner, New York, Mr. George Innes, Philadelphia, and Dr. Paul Monroe, dean of Teachers' College, added great strength to the program. Dr. R. R. Reeder presided.

Mr. H. F. Laflamme led the conference sessions. This was the 99th Convention of the Movement with which Mr. Laflamme has been responsibly connected in the 10 years of his secretaryship.

The Convention purchased over $150 worth of literature, including many subscriptions to *Men and Missions*. Six denominational conferences were very well attended and full of plan and purpose.

On Wednesday, March 26th, Drs. Zwemer and Poteat addressed a union meeting to which twenty-five different churches were invited at the Central Presbyterian church, Madison Avenue and 57th Street, New York city. Dr. Wilton Merle-Smith, pastor, and president of the Presbyterian Home Missions board, presided. Neighboring churches' midweek congregations united in this fine meeting.

On Thursday the 27th, despite the heavy rain, a courageous band turned out to hear Drs. Zwemer and Poteat in their final meeting at the First Reformed church, Brooklyn.

That day at noon at the Hotel McAlpin, Dr. Zwemer addressed over two hundred and fifty men in the weekly meeting of the Rotary Club of New York on the "Social and Industrial Future of the Near East."

## Summer Conferences for 1919

Formerly held by the Missionary Education Movement. Now under the direction of the

Interchurch World Movement

| | |
|---|---|
| Blue Ridge, N. C. | June 24-July 3 |
| Silver Bay, New York | July 4-July 13 |
| Estes Park, Colorado | July 11-July 20 |
| Asilomar, California | July 15-July 24 |
| Ocean Park, Maine | July 18-July 27 |
| Lake Geneva, Wisconsin | July 25-Aug. 3 |
| Seabeck, Washington | July 30-Aug. 8 |

The general topics for discussion will include such as these:

Christian Americanization.
New Life Currents in China
Money the Acid Test
Crusade of Compassion
Ministers of Mercy
Men and Things
World Facts and America's Responsibility
The Interchurch World Movement

Among those who have already promised to be present at at least one of the conferences are the following:

| | |
|---|---|
| Bishop Luther B. Wilson. | Dr. David McConaughy. |
| Dr. J. Campbell White. | Miss Emily Tillotson. |
| Rev. W. E. Doughty. | Mrs. Herbert L. Hill |
| Rev. Charles L. Ogilvie. | Dr. E. C. Cronk. |
| Dr. Charles H. Pratt. | Mrs. E. C. Cronk. |
| Mr. R. E. Diffendorfer. | Mr. Harry S. Myers. |
| Dr. E. M. Poteat. | |

## Dr. White Leaves Wooster College

DR. J. CAMPBELL WHITE, president of Wooster College, Wooster, Ohio, presented his resignation to the board of trustees of the college, April 1. He will become an associate general secretary of the Inter-Church World Movement, and will head the life-work department.

Dr. White went to Wooster several years ago after a long period of service as general secretary of the Laymen's Missionary Movement. He is known widely as an influential speaker on missions. The fact that the various mission boards are asking this year for 1,600 new missionaries, whereas the number has never reached 800 in any other year has brought to Dr. White a realization of the need of presenting missions as a sacrificial vocation to the young people of the college and Sunday-school and young people's societies.

# Ways That Win

### Twice as Much

FIFTH AVENUE BAPTIST CHURCH, New York City, has a splendid stewardship record for the past year. The congregation spent upon its local budget the sum of $25,879.81. It gave to benevolences the sum of $55,037.14, more than twice what it spent on itself. This is a record to be proud of. It is an example and an incentive to other congregations.

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### Bergen Reformed Church

THE Bergen Reformed church, one of the oldest and most conservative churches in the East put on an every member canvass Sunday, March 23rd, conducted by about sixty men of the church which added 266 new contributors out of a membership of 700 and added $5,315 in new money for the support of the church and $2,984.45 in new money for missions and benevolences. The congregational expenses amounted to $12,396 last year, so that this year's achievement represents an advance of 42 per cent over last year.

This canvass was postponed to follow the inspiration and new purpose created by the Laymen's Missionary Movement Convention held in Jersey City the week previous.

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### A Market Day for Missions

AT Holy Trinity parish, Launceston, Tasmania, the men and women have organized a weekly market-day in aid of missions. This seems an excellent method of raising funds which might be followed elsewhere. It has for some time been used at Alstonville, N.S.W., but there the market-day is held only once a year.

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### Dumont, N. J.

THE canvass at the Reformed church on March 16 was most successful. The work was directed by Rev. E. O. Schwitters of Syracuse, N. Y. The budget called for $5,500, an increase of $1,500 over that of 1918. Ten teams of two each made the canvass and reported a surplus of $182 over the estimate.

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### Montclair, N. J.

MEMBERS of St. Luke's church, Montclair, New Jersey, are rejoicing over the result achieved through the recent every member canvass as a preliminary step toward the inauguration of the free pew system. Seventy-five canvassers brought in pledges of more than $31,000. In 1918 there was received from pew rent and envelopes for church support $17,700. These pledges now aggregate $25,500. For foreign and domestic missions there has been pledged over $5,500, as against $2,260 from last year's envelopes, while the number of envelope subscribers has increased from 291 to 493, including 33 new names.

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### Paste This Up!

A CONTRIBUTOR to a bright and lively Bible Class Magazine,—the Garrett Overseas Monthly, of Toronto,—passes on this original and excellent set of good advices, which might well be displayed in every day and Sunday-school class room:

| | |
|---|---|
| Worry Less | Work More |
| Ride Less | Walk More |
| Frown Less | Smile More |
| Drink Less | Breathe More |
| Eat Less | Chew More |
| Waste Less | Save More |
| Preach Less | Do More |

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Scotland is expecting to vote on general prohibition next year. Lord Rowallan, president of the National Temperance Council for Scotland, is keeping up his indefatigable campaign for the victory of the drys. Lord Rowallan is the leader of the great Scottish campaign which culminated in 1912 in a statute which gives the people the right by vote to exercise a veto power over the issuing of licenses to liquor dealers.

# Missiongrams

**The World's Sunday-school Convention** will meet at Tokyo, Japan, in May, 1920.

**Dr. John Henry Jowett** has finally decided not to return to the pastorate of the Fifth Avenue Presbyterian Church, New York City.

**Dr. G. Campbell Morgan** is to be in America again. The Bible Teachers' Training School has received a cablegram from Dr. W. W. White, the president, stating that Dr. Morgan would join the staff of the school in October. This date marks the opening of the twentieth year of the school's history.

**The San Antonio "Express" has established a fund of $100,000** to be used as rewards for the conviction of persons responsible for lynchings in any part of the United States. This fund is to be maintained for a period of five years.

**The Receipts of the American Board** for the fiscal year have made a new record. The advance this year over the preceding was $61,290. The entire income for foreign missionary work amounted to $1,309,006.

**The Church of the Saviour** in Moscow which was built as a memorial of victory over Napoleon is to have as its leading pastor Father Hotovitzky, who for many years was dean of St. Nicholas Russian Cathedral in New York.

**From Poona, India**, Rev. W. Stephens writes: "We have twenty-seven village communities of Christians where a few years ago I could tramp all day and find no Christian roof to rest under. I now can find one whenever I need it, and I can break bread with a Christian family whenever I am hungry. All this in a brand-new part of the district. It is not what we have got that stirs me. It is what I see coming. I see the beginning of a movement that nothing can stop until it reaches all classes from the Mahar to the Brahmin. It is doing this just now."

**Among the Zulus** the custom prevails of putting a few feathers or a wisp of goat's hair or bit of pumpkin into the contribution box. These samples indicate corresponding wholes—a chicken or goat or pumpkin waiting outside the church for the benefit of the cause receiving aid.

**The Sudan Interior Mission** has just celebrated its quarter centenary. Twenty-five years ago the Sudan was without a missionary to its sixty million people. To-day, not to speak of mission work of several other societies, the Sudan Interior Mission has fifty missionaries with sixteen stations manned by whites, together with several in charge of natives. Twenty-five years ago the languages of the country were practically unknown. To-day missionaries are working in eight different languages, and in most of these some portion of the Scriptures is available to the people. Then there was no church in the Sudan. To-day there are hundreds who are identified with the faith of Christ.

**The "Pensacola" and "Mercurius,"** relief ships sent to the Near East, carried 100 motor trucks, 36 small motor cars, 20 motorcycles, 15 ambulances, 4½ million yards of cloth, 100,000 blankets, 50,000 pairs of shoes, 1,000 cases of refugee clothing, 200 tons of foodstuffs, 15 100-bed hospital units, and 10,000 cans of condensed milk. Forty-two relief workers and missionaries accompanied these supplies.

**There are in Manila** three large and wealthy concerns manufacturing beer, two of these being said to be under the direction of Friar corporations.

**It is announced from Tokyo**, Japan, that $50,000,000 worth of forest lands belonging to the imperial family are to be sold. The forests are on the northern island of Hokkaido, where the Emperor owns about one-sixth of the total area. The sale will open up a large area for practical cultivation.

**Rev. E. W. Thwing**, of the International Reform Bureau, is authority for the statement that Siam is suffering greatly from the opium curse, and that millions of dollars are realized annually from its sale. Egypt, Korea, and India are planting large fields of it, and quantities are smuggled into China by way of Singapore and the Straits Settlements.

**One of the great philanthropies** in the Philippine Islands, for which credit should be given to the Bureau of Health, is the establishment of a leper colony on the island of Culion. More than 3,000 persons, men and women, have been segregated here. A Filipino doctor discovered a method of administering the chaulmugra oil which has resulted in what appears to be a complete cure of more than 200 lepers.

**The city of Chengtu**, one of China's great silk-producing centers, with a population of 1,000,000, has not a single power-driven loom.

**There are 1,500,000** Latin-Americans in New Mexico, California, Nevada, Texas and Colorado. Most of them are illiterate.

**U. S. Consul-General Sammons** of Shanghai says that more Americans have come into China in the last six months than during the last six years, and the quality is even more impressive than the quantity.

**Fully 150,000,000 Mohammedans** are not being reached in any adequate way by the Christian Gospel.

**Deaths from influenza** in India are now reckoned at 6,000,000, of which 5,000,000 were in British India. The total for the world, which last December was estimated by the London *Times* at 6,000,000, is now believed to be 12,000,000 or more, which goes far ahead of the 7,000,000 deaths in war.

**El Paso, Texas**, a city of 60,000 inhabitants, has become more than 50 per cent. Mexican since the revolutionary uprisings in Old Mexico. Practically all of these refugees belong to the peon class and live in absolute squalor.

**More than 10,000** students from the Methodist Episcopal colleges have been under arms. Many of these heroes will be unable to complete their education unless our church helps.

**While we are sending** a few underpaid missionaries to Utah, the Latter Day Saints keep 1,400 of their missionaries in other parts of the United States.

**The Anglican (Episcopal) Church in Canada** has organized a General Board of Religious Education for all the churches of that communion in the Dominion.

**Garrick, the African** who claimed to be Elijah II, has died, struck by lightning in his canoe as he was traveling between Okrika and Bonny.

**The finest college hall** in Japan, perhaps in all Eastern Asia, has just been dedicated on the grounds of the Methodist Episcopal College at Tokyo, called Aoyama Gakuin. It is a U-shaped administration hall, the wings enclosing a handsome chapel. The building was erected and presented to the school free of debt by Ginjiro Katsuta of Kobe, one of the magnates of the shipping business. He is a graduate of the academy and a former student in the college, and by his own exertions has risen to a leading place in the business world of the empire. By imperial appointment he is a member of the House of Peers.

**Church of Scotland missionaries** at Kalimpong, *in* the extreme north of Bengal, have received a request from Bhutan, a land hitherto closed against the entrance of the missionary, asking for medical assistance to combat an outbreak of cholera.

**In 1880** the first modern Jewish colony was founded in Palestine. There are now forty-five such colonies with a population of 15,000, who own among themselves 123,000 acres of arable land, of which 110,000 are under cultivation. While the return gained from an acre by Arab cultivators is on the average of the value of about $5, in Jewish colonies a yield of from $15 to $20 is obtainable.

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## "Above All Nations Is Humanity"

This phrase adorns the memorial to Professor Goldwin Smith on the Cornell campus.

It expresses the supreme claim of man as man upon human sympathy and help, irrespective of political divisions and geographical boundaries.

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is one way of expressing International Brotherhood in secular affairs.

## The Interchurch World Movement

aims to spiritualize the secular and unite all the churches of the nation in the service of Humanity.

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